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## NOTES OF THE WEEK.

THE Eucharistic Congress was brought to a close on Sunday with complete success, except for the one great disappointment, that at the last moment the Government intervened in the matter of the Sunday afternoon procession and the carrying of the Host through the streets in splendid state was abandoned. The Archbishop of Westminster was quite aware that such a religious observance was illegal, according to a clause in the Catholic Emancipation Act of 1829, but he regarded the law as at least obsolescent and safely to be disregarded. The holding of the procession had been publicly announced weeks ago, and all arrangements had been made with the full concurrence of the police, and no objection on the part of the authorities had been taken. When, therefore, the Prime Minister, at the last moment, made it known that it was the wish of the Government, "in the interests of order and good feeling," that the procession as planned should not take place, it was natural that the Roman Catholics should feel bitterly aggrieved and indignant. And surely they had good ground for such feeling. It would seem that the Government ought to have objected long ago or not at all. The *Manchester Guardian*, indeed, said that if the procession, as planned, had been held, the Government would have taken no action, but that as the opposition on the part of Ultra-Protestants threatened to become active, they could not appear as defenders of an illegal act, and, therefore, were driven to make a late objection. That is an extremely unsatisfactory position, and the matter will, no doubt, be

thoroughly thrashed out when Parliament re-assembles.

THE procession of Cardinals and other great ecclesiastics and their clergy took place simply as a procession, without the Host and the gorgeous vestments, but amid the cheers of a dense crowd in the streets, and when the Cathedral was regained, the Cardinal Legate appeared on a balcony over the great door, and exhibited the Host to the crowd (too densely packed to kneel, as they should have done), and gave to them the Eucharistic Benediction. The Archbishop, on the previous evening, at a great meeting of men in the Albert Hall, announced the change which was to be made in the character of the procession. It would be simply to honour the representative of the Holy See and to receive his blessing and to greet the other prelates, since "it is not permitted to us to carry with us our Divine Master." At a luncheon on Sunday to the Cardinals and others, the Archbishop expressed the conviction that "if the world is to be Christian again in deed as well as name, devotion to the Holy Eucharist, as taught by Pius X., will be the main factor of this transformation."

OF the International Congress for the History of Religions at Oxford we have some record this week, and on Friday next the first International Moral Education Congress opens in London. A most welcome and extremely valuable prelude to this Congress is the publication of the Report of an International Inquiry on "Moral Instruction and Training in Schools." The Report, of which we hope to give a further account next week, is in two volumes, dealing with the United Kingdom and Foreign and Colonial countries respectively. (Longmans: 5s. net each volume.) The editor is Professor Michael E. Sadler, of the University of Manchester, who is President of the Congress.

THE Moral Education Congress opens on Friday morning, Sept. 25, at the University of London (South Kensington), with the President's address and complimentary speeches. Its work will be continued through eight full sessions, morning and afternoon of Friday and Saturday, and the following Monday and Tuesday, the meetings on Monday being duplicated by division into sections. The papers, with the exception of those in Sections B and C, are all to be printed and issued beforehand, and they are to be taken as read, and as the basis of discussion, in which the writers of the papers will have

precedence. How this will work out in the interest of real conference remains to be seen; but even if the papers do not all get read beforehand, they will be in the hands of members for future consideration. The Congress fee of 10s. 6d. entitles to a copy of the Report, and for those unable to be present a pre-payment of 5s. will secure all printed Congress matter, including the Report. A single day ticket for visitors to the Congress costs 2s. 6d. Payments are to be made to the General Secretary, Mr. Gustav Spiller, 13, Buckingham-street, Strand, London. W.C.

THE programme of the Congress is of the greatest interest. The opening session on Friday, after the President's address, is to deal with the general principles of Moral Education, the appointed speakers or authors of papers being Professor Felix Adler, of New York; Professor Wilhelm Foerster, of Berlin; and Professor Bourroux, of Paris. The afternoon session deals with the aims, means, and limitations of the various types of schools, among the papers being two on "The Boarding Public School," by Dr. Gray, of Bradfield, and the Benedictine Abbot Gasquet; one on "Social Ethics as a University Study," by Professor F. G. Peabody, of Harvard; and several on Co-education, one by Mr. Badley, of Bedales, another by M. H. Trier, of Copenhagen. The Saturday morning session deals with "Character-Building by Discipline, Influence, and Opportunity," when there are nineteen papers put down for consideration, one of them, "The Ethical Value of Self-Government in Schools," by Sir A. F. Hart, of Harrow, another on "Children's Amusements" by Mrs. Ilona Ginever, of Dover. The Saturday afternoon session, with fourteen papers on "The Problems of Moral Instruction," is to include a specimen Moral Instruction Lesson in English by Mr. F. J. Gould, while the Monday afternoon session includes a similar lesson in French by Pasteur Charles Wagner, of Paris. The question of the "Relation of Religious Education to Moral Education" is to be considered at the Monday morning session, in Section A, under the chairmanship of Dr. Gow, of Westminster. Among the contributors of papers are Professor Muirhead, of Birmingham; Canon Lyttleton, of Eton; Father Maher, of Stonyhurst; M. Buisson, of Paris; the Rev. Morris Joseph, of the West London Synagogue, and Mrs. Bryant, of the North London Collegiate School. The rest of the programme, up to Tuesday afternoon, September 29, is equally full of varied interest. In connection with the Congress there is to be an exhibition of books bearing on



moral education, and also of pictures, to which Japan makes an interesting contribution.

THE appointment of a successor to Dr. Fairbairn, who recently retired from the Principalship of Mansfield College, Oxford, is exercising the minds of Congregationalists, for the appointment is looked upon as one which concerns the whole body. It is doubtless due to this view of the case that the *Christian World* has published a long letter from a correspondent in which the following passage occurs:—"Have we a man, well known to all our churches, and with an intimate knowledge of all their needs, and who yet has the highest qualifications in scholarship, position, experience, and attractive power, that would draw our best young men and gain their affection and esteem? I have no hesitation in saying that we have one such man, and only one, who has all these qualifications and attractions, experience, and intimate knowledge of our needs. I refer to Dr. Horton. . . . If he received a strong call from all our churches through their committee, it would be almost impossible for him to resist it."

In the *British Congregationalist* Dr. Forsyth discusses the question, What is the Evangelical Faith? Incidentally he refers to the value of creeds, which he distinguishes as declaratory and exclusory. A declaratory creed he regards as protective; should it be made also exclusory it has been abused. But it seems to us that when you have forged the weapon of defence you have forged also the weapon of offence. And such a subtle distinction as Dr. Forsyth draws in the following passage is far from convincing:—"For a Church to put itself right with its own members (especially its young), with other Churches, and with the world, by clearly saying where it is and what it means, on such occasion as its sagacity selects—that is not necessarily to pursue a policy of expulsion. In so far as such an expression of faith sheds any of the Church's members or teachers, it does so by enabling them to see clearly what the Church stands for, and thus aiding their honour and conscience before God and man to choose their camp. *The Word then excludes, and not the Church.*" The italics are ours.

As regards a definition of the term "Evangelical," Dr. Forsyth says he would write off (1) its identification with "Evangelistic," (2) with "orthodox," and (3) "We may write off, but less promptly, the idea that the evangelical faith is one that is preoccupied above all with the idea of love—outgoing, sacrificing, serviceable love—and especially God's love. Certainly this is a vital element in any evangelical faith. But it is not what makes it evangelical in the New Testament sense of that idea. Many Unitarians have put many Evangelicals to shame in that respect. The Christian gospel is not love's forgiveness alone, but a certain kind and way of forgiveness—the forgiveness of holy love, forgiveness under holy conditions." Dr. Forsyth then proceeds to show that in his view the Evangelical Faith is preoccupied, first and foremost, with God's holiness and honour. His plea amounts to one for the

familiar doctrine of "Propitiation." But it seems to us he gives his case away when he says, "If the Free Churches surrender this Evangelical note (which is much more than the Evangelical spirit), they are making a present of the future to any Church which retains it, though it might be conjoined with all the accretions of Rome." And later he says, "A real recognition of guilt by some form of objective atonement final in its nature is the only thing which in the long run stands between a church and Unitarianism."

GREAT interest will attach to the publication next month of the first volume of a comprehensive "Encyclopædia of Religion and Ethics" by Messrs. T. & T. Clark, of Edinburgh, of which Dr. James Hastings is the editor. "The Encyclopædia," says the preface, "will contain articles on all the religions of the world and on all the great systems of Ethics. It will aim, further, at containing articles on every religious belief or custom, and on every ethical movement, every philosophical idea, every moral practice. Such persons and places as are famous in the history of religion and morals will be included. The Encyclopædia will embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology, Mythology, Folklore, Biology, Psychology, Economics, and Sociology."

A WELCOME announcement comes to us from Germany of another popular "Dictionary of Religion in History and the Present Day," "Die Religion in Geschichte und Gegenwart. Handwörterbuch in gemeinverständlicher Darstellung," edited by Dr. F. M. Schiele, of Tübingen, the general editor of the valuable series of Religionsgeschichtliche Volksbücher, to which we have repeatedly called attention. The Dictionary, of which the firm of J. C. B. Mohr (Paul Siebeck), of Tübingen, is the publisher, is to be completed in four or five volumes (it is hoped, by 1911), and the issue to subscribers in shilling parts begins this month. On the title-page the names of Professors Gunkel and Otto Scheel appear as collaborators with the editor, and each principal department of the dictionary has a special editor: Gunkel, of the Old Testament; Heitmüller, New Testament; Köhler, Church History; Mullert, Ecclesiastical Biography of the nineteenth and the present century; Gunkel and Schiele, Non-Christian Religions; Troeltsch, Dogmatics; Scheel, Ethics; Wobbermin, Apologetics; Baumgarten, Practical Theology; Schian, Ecclesiastical Law and Politics; Oskar Siebeck, Social Science; Schiele, Education; Neumann, Art; Weber, Music; Baumgarten, Present-Day Religion. Among the contributors to this last section are Herrmann, Rade, Troeltsch, and Weinell. Under the section for Church History we note the names of Wernle of Basel, and Krüger of Giessen, our Essex Hall Lecturer of this year. At least one part of the Dictionary is to appear every month. The numbers are not to be had separately, and are only issued to subscribers for the whole work, but a specimen number, with samples of articles and full particulars (including Dr. Krüger's article on the Apostles' Creed), may be had on application to the publisher.

In connection with the appearance of this new popular German Dictionary of Religion, Professor Rade noted recently in the *Christliche Welt* that the first volume of Herzog's "Realencyklopädie für protestantische Theologie und Kirche" appeared in 1854, and this great work, completed in twenty-one volumes, had a great success, and came to a second edition in eighteen volumes, 1877-88. The issue of a third edition began in 1896, under the editorship of the Church Historian Hauck, of Leipzig, and is shortly to be completed in twenty volumes. This remains for scholars the standard work, but Schiele's new Dictionary (which will cost, altogether, about £5) is for the use not specially of scholars, but of the general public, and should receive as cordial a welcome as the Religionsgeschichtliche Volksbücher.

COMMENTING on the recent Trades' Union Congress at Nottingham, and contrasting it with former years, Mr. Bruce Glasier pays the following tribute to the conduct of its members:—"An even more significant change is seen in the attentiveness of the delegates to the business of the meeting, and in the almost complete disappearance of the boozing customs that formerly disfigured these annual gatherings of the 'Parliament of Labour.' I can remember former congresses when not more than a third of the delegates were to be found in the hall during the discussions, unless some critical debate was on, and when a constant stream of delegates poured in and out of neighbouring public-houses all day long. Now all is changed. During the proceedings this year the delegates, almost to a man, remained at their posts all day long, and I did not observe a single instance of manifest liquoring in or about the Mechanics' Hall."

America was well represented at the International Congress for the History of Religions at Oxford this week, and of our own fellowship there were Professor F. G. Peabody, of Harvard, who read a paper on Wednesday in the N. T. section, and has a paper also for the Moral Education Congress in London on Friday (sailing for home next day); the Rev. Paul Revere Frothingham, who preached at Ullet-road Church, Liverpool, last Sunday (and is to sail with Mrs. Frothingham by the Cunard boat on Oct. 6); and Mr. Doan, of the Meadville Theological School, who sails for home this week.

I BELIEVE firmly in the necessity and utility of theology; but of a living theology that continually proceeds from and returns to that experience of which it is the ever tentative and perfectible analysis. The simplest and most elementary religious experience involves some theological thought and imagery. What I deny is a theology that draws ideas from ideas, instead of from experience; that gives us shadows of shadows instead of shadows of reality; that wanders further and further from facts along the path of curious and unverified deductions; that makes itself the tyrant instead of the servant of religious life.—George Tyrrell.



## CHILDREN AND THE CHILDLIKE HEART.

It has been well said that "Genius never grows old; the child and the man live on together in the heart of the poet." Certain it is that the best men always have something of the child in them, and are never more happy than when they are playing games, or dreaming day-dreams.

Many of us recall, with a sentiment that is not all regret, the days when we were those strange whimsical little beings called children. We remember the old toys, and the places where we played; the doll with the broken leg, loved the more because of her misfortune; the rocking-horse, that would not rock; the garden that seemed so large; and the apple-trees that looked so tall. We remember the old house, and the dreadful stairs where the shadows waited to jump at us when we went unwillingly to bed. We remember that bed, with the brass railings round it, to keep us from rolling out, the lights being extinguished, and our mother's kiss after she had tucked us in; and the coat that hung on the door, and looked like a man with several eyes, that were only buttons after all, but we were so frightened that we wanted to call out; we covered our faces with the bedclothes instead, and, thus protected, fell asleep, until the morning sunlight on the window-blind roused us. Hardly awake, we lay and watched the flies playing "touch about" against the white ceiling; or, rearing up our knees, we made mountains of the bedclothes for imaginary armies to ascend and descend, till nurse or mother dressed us, and the long summer day of make-belief began. All day, except at meal-times, we played in the garden, beneath the apple-trees. We were pirates or Redskins, great chiefs, and mighty men of war, Robinson Crusoe, or the Princess with the golden hair, as the fancy took us, impersonating, in our play, the heroes or heroines that we most admired in our books.

How very real it was; how great and wonderful the world was; how long the summer days were then! We had our troubles, of course, but we scarcely remember them now, for when we recall the past, it is the happy things that come uppermost, and our sorrows are forgotten, or, if recalled at all, are so flavoured by the kindly hand of time that they lose half their bitterness.

To be a child all one's life, to keep the sympathies broad, the heart soft, and the fancy free; to be ready to receive every new and beautiful impression, to love without asking why, to possess the imagination that maketh all things new; to be happy whenever possible, and, if unhappy, swiftly to be happy again; to love simple things, to laugh without bitterness, and to possess a beautiful faith in God and man, is to have the "childlike heart."

Just as a rose-tree in June may have unopened buds while some of its flowers are in full bloom, and others overblown, so there should be in a man's soul buds ready at the proper moment to break into full and perfect flower. And it is because in a child's soul there are so many blossoms whose petals are folded, and so many undeveloped possibilities awaiting development, that to them, rather than to the

aged, should be accorded reverence. Too often an old man's mind is like a garden where the flowers are all overblown. Many men, when they grow old, lose, or partly lose, the intense faculty of enjoyment they possessed when they were young. Beautiful things do not awaken within them that delicious and indescribable thrill that they once did. The glory of many rose-red dawns, the beauty of flowers, the quietness of the evening beneath the stars, or the laughing blue eyes of the spring, have ceased, to a large extent, to communicate joy to them. Absorbed in business, caring only for money, which they too often regard as an end in itself instead of the means to an end, their reward may be success as the world counts success, but the price they have paid for what is, after all, a "sordid boon" is the loss of their joy in life. "Having eyes, they see not, and ears, they hear not." The solemn procession of the seasons, the promise of spring, the pageant of summer, the golden glory of the autumn day, and the white wonder of winter, the music of the wind singing through the branches, or the ripple of the rain on the forest leaves, is nothing to them, and means nothing. These men might as well be pieces of furniture. In passing through the world, one is sorrowfully amazed at the large number of people one meets to whom beautiful things appear to be idle and meaningless. These people have lost their childlike hearts. How different is the spirit of a man like Robert Louis Stevenson, who wrote the "Child's Garden of Verses," and tried to live up to the idea expressed in that little rhyme of his:

"The world is so full of a number of things,

I'm sure we should all be as happy as kings."

To love fairy stories, which are the best of all stories, to keep the imagination free and fanciful, is to be like "Peter Pan" and never grow up. "Those whom the gods love die young" does not mean that the gods love those who die before they reach a mature age; it really means that those whom the gods love are always young; they keep the childlike heart, and so are young when they die. Having the spirits of little children, they can never grow old; their bodies may be worn out, their eyes dim, and their limbs palsied, but their souls return to God fresh and fair as they were when they were born.

We say we love the children, we like to hear the patter of their tiny feet, their merry laughter, and their quaint sayings. We like to see their rosy faces, and the sunny strands of their hair. We are sorry when they grow up, and leave us for the school, the office, or the workshop. Alas! the great world is always taking the children from us and crushing the childlike heart within. We love the children, but do we understand them? Do we remember how we thought and felt when we were young? Can we put ourselves in their places? We cannot do this unless we have something of the child left in us. I like to think that all men, however base, have something of this spirit, and that they do not often sin wilfully, but generally through ignorance, like naughty children. I have met strong and rude men who wore and drank, and yet, in their rough

way, they would say a kind word to the youngsters that they passed in the street. Individually the majority of us love children, and are, as far as lies in our power, kind to them, desiring to make them happy. Yet collectively we often treat them with insane indifference.

Municipal bodies apparently care more for their trams and their gas supplies than for the children. If in a fit of worthy generosity they provide a park, they are generally very careful to provide a park ranger also, in order that the children may not play on the grass. There are thousands of hungry, uncared-for little ones whose bodies and souls are being warped in our great city slums while the authorities quarrel over parish pumps or penny steamboats, and the so-called religious parties in the land jabber and bite at each other in their unholy wars. One wishes that the same popular sentimentalism, so easily aroused in the cause of some wretched murderer, could be induced by the half-penny papers to direct its clamorous opinion in favour of the children in our slums. What future can there be for our race if we neglect the men and the women that are to be? Imperialism begins at home.

Children and flowers are natural companions, and are always associated with each other. A field golden with buttercups, or starred with white-fringed daisies, is the ideal playground for them. There should be bushes for them to hide behind when they are bear-hunting, and a stream or shallow pond for them to sail their boats on; but these need not be there, for they are quite capable of imagining the bushes, and sailing their boats on the ever-changing waters of their own fancies, the world of unreality being as real to them as the real world is to us; for they live in a country peopled by their own whimsical fancies, and are always playing to an audience consisting of themselves. They are equally at home, whether acting the part of a railway engine or a buccaneer, and if left to play their play out, in their own way, and without interruption, are as happy as the summer days are long; but do not join them unless you are prepared to be a child yourself. Remember they are your superiors, not your inferiors. Never be condescending to them—children hate condescension; and never laugh at them unless they are laughing too.

Let us make them happy; let us do all in our power to make them happy. Heaven knows they will not be children long. The sweet-scented manuscript of their child-life is soon written, and the pages are quickly turned. Children love flowers, and since all things worthy of being loved, when loved, love in return, it is only fair to suppose that flowers love children.

When a child does or says something that grown-ups imagine to be foolish, these old people have a habit of shaking their grey heads and saying, half pityingly, "Ah! my dear, you will know better when you are my age." This is not only foolish, but untrue. How can anyone know *better* than a little child? They may know more; I doubt if they can know better. These same elders who think themselves so wise, would they not willingly part with their grey hairs and their greyer



sentiments to be little children once more?

Consider what it means to be a little child. Could we see with children's eyes everything would be new to us. We should behold the beautiful world with a certain wonder, a certain surprise, that would recreate all things; each day that dawned would be a creation day—the flowers of the field, the clouds in the sky, the birds, the rich, luscious grasses in the hedge-row, the butterflies fluttering from flower to flower, picture-books, shop-windows, and people's faces would radiate a new meaning and a new joy.

Consider what the soul of a child really is, and why men think it beautiful. It is beautiful because it is new; it is like a page that has never been written on; it is like a butterfly fresh from a chrysalis, or a newly sprung flower; and it is so because as yet it is unspoiled, unsullied, it has not been torn or hurt by the World. It should be the aim of us all to keep our souls fresh and pure, and therefore childlike. There is room for every new emotion in a child's soul. A child's soul is like a ploughed field waiting for the seed, or a garden full of flowers that wait for the sunshine and the rain to open them.

It is a great thing to be unpractical. As the world counts success, it may even be a great thing to be unsuccessful. The unsuccessful man, in men's eyes, may be, in the sight of God, the most successful, for we count those successful who have scraped together the most money, or have gained the greatest fame. Perhaps, after all, the really successful people are those who have kept their soul pure and simple and childlike.

But the terrible commercialism of to-day makes it very difficult for men and women to retain their childlikeness. Science, too, while it has done a great deal of good, has done some harm. We think that we know too much; only when a man has forgotten that he knew anything and begins afresh can he gain the spirit of a little child. I do not mean that I think "ignorance is bliss," nor do I hold that "it is folly to be wise"; but there is a higher knowledge than mere learning, and I think that science has destroyed in a great many clever but superficial people a spirit of reverence, a certain spirit of wonder, without which it is impossible to possess a "childlike heart." We no longer live in fairyland, and when we *think* we know all about a thing, it often ceases to be wonderful to us. I am entirely opposed to that inquiring type of mind that wants to tear beautiful things to pieces to see how they are made. It should be enough for us to know what things are beautiful, and to see behind all loveliness the spirit that created it. Everything is a symbol, everything that is beautiful is the symbol of something beautiful; every beautiful thing is an index to God.

The little child is the real mystic; the flowers are his friends, and he laughs at the sunbeams. It is better to have this spirit than to be scientific, successful, or clever.

Christianity is so simple that a little child could understand it. It is all contained in that beautiful phrase: "Except ye become as little children ye shall in no wise enter the Kingdom of Heaven." It

was too simple for wise men to understand. It is often characteristic of very learned people that they cannot understand a very simple truth—they want something complicated. So they quarrelled, and fought, and slew, and did things to each other that must have made the angels weep, all because they could not agree about what Christ taught; and if they had gone into a meadow and watched a little child making a daisy-chain, they might have learnt so much!

It is the grown-ups that spoil the children; they take away the fairy-books. When some beautiful and quaint thought flashes through a child's mind, and the young lips try to express it, the child is told not to be foolish. They send the children to schools where all the child-soul, the spirit of wonder and imagination, is stamped out, and in a few years the children become as dull and as unimaginative as their elders. Oh! the pity of it! We old and practical people have a lot to answer for. Well for us, on the day when we are questioned, if we hold some little child by the hand, that he may speak for us.

The Kingdom of Heaven, then, is peopled by little children, and only they that have childlike hearts may enter in. But if we can see with childlike eyes, and if we have childlike hearts, we may find Heaven in this tired old world. I do not suppose that Heaven is more beautiful than this world—that can hardly be; but because its beauties are seen with childlike eyes they are appreciated and understood as only the poets can understand things on earth. For the poet understands the meaning and significance of things much more truly than the men of science; for the poet knows by the certain intuition of his soul, the scientific man by the fallible reasoning of his brain. All little children are poets.

Let us cherish it always, the childlike heart. It is the best thing we can have. The world may not understand us; that signifies nothing. Men may call us unpractical and foolish. Let them; there is a higher tribunal than theirs. Down the tumult of the centuries the voice of Christ, himself a poet, with a childlike heart, bids us remember "of such is the Kingdom of Heaven."

J. W. NORGROVE.

#### THE SPIRIT OF CHRIST.

AN American editor, recognising that the great sayings of Holy Writ are often surrounded and sometimes hidden in masses of material of comparatively little value, has put together a selection of worthy pieces which he calls "The Soul of the Bible." Whoso reads that book and learns it will know, it is presumed, not all that the Bible is, or all that it contains, but what are the best things it has to say in the style of poem or proverb, by way of instruction or edification, to the individual man, the Church, and the world.

What this book essays to do for the Bible is also waiting to be done for Christianity. It cannot be done on exactly the same system. The Bible is a book with practically definite boundaries. No new work is added to it. It took a long time and much work of preparation before certain spurious words, phrases

and sentences could be removed from it. In essentials it has for centuries remained unaltered. Christianity has no such definite boundary. The widest, most sympathetic judgment could not include in it every sentiment attributed to Jesus. The narrowest, most poorly instructed Christian has yet learned some good things that did not come to him direct from Jesus, but may be from Paul, from the unknown authors of the Apostles' Creed, from some ancient hymn like the *Te Deum*, and from homilies, hymns, sermons, visions, parables, prophecies by known and unknown writers from the earliest days of Christianity till now.

But there surely is a soul in Christianity, and the inspiration of the Almighty has given to Christianity a character and meaning belonging to itself alone. And in our days when the churches are deploring both their decline in number, and the want of the former fervency of spirit in such members as they are able to gain or to retain; in our days when on the one side the demeanour of those who push aside religious scruple, and religious tradition, is more triumphantly daring than at any time since the first overthrow of Puritan rule; in our days when representatives of the Papacy point to the weakness of the Protestant sects and the prevalence of unbelief, and declare that the only salvation from an insistent paganism is to be found in submission to the authority of the successor of St. Peter; in our days it is much to be wished that the soul of Christianity could find voice in some intelligible and convincing utterance. What the seer did for the churches of Asia Minor when he tested them by the spirit of Christ, and warned and encouraged, or denounced and threatened them, must be done in some manner suitable to our time for our own age.

It is time that not only the obvious truths of Christianity should be asserted and applied, but that its unobvious truths should be brought more prominently to the light. What is the relation between Christ's defiance of the Sabbatical restrictions of his time, his deliberate determination to recover the Sabbath for the healing and freeing of men, and to deliver men from the slavery of the Sabbath, and the present reckless use of the Sunday rest as a day of pleasure? This pleasure does not arise naturally out of the day itself as a time of rest and recreation; it is hurried after as a lost possession; panted after eagerly as if the steadying of speed with a view to one's own safety or the comfort of other wayfarers would be fatal to all chance of winning the imaginary prize. "The Son of Man is Lord also of the Sabbath Day." In the freest, boldest interpretation of this saying, is there no suggestion that will check a man who becomes mastered by the fashion of the hour, and loses his day most completely when he seems to be doing exactly what he wills? If Christianity has nothing to say on the matter; if delivering us from the restrictions of the Jewish Sabbath she has no hint to give concerning the wise use of a day of rest and gladness, Christianity herself needs teaching and guiding.

There are, in any case, some subjects on which Christianity would speak in decisive tones if we were ready to listen.



It was not because Christianity had no word to say to the contrary that we drifted into the last "inevitable" war. It is not because the spirit of Christ has no message that men can be found to-day gloating in spirit over another imaginary war; inventing enemies, suggesting plans, attributing ill designs—and all for the good of their motherland. All in order that the Navy may be made "absolutely" invincible; that the supposed enemy's landing may be absolutely impossible; or that the Army may be increased to some absolutely impossible dimensions.

Is there no soul of Christianity that can expel the demons of war; cleanse the foul bosoms of men from vile imaginations and vile interpretations of other men's or other nation's conduct? Christ's threat of hell fire against the man who used an insulting word, has it nothing to do with insulting suspicions, insulting interpretations, all the mad misgivings that lead on to murderous wars?

If any churches in the world ought to give voice to the spirit of Christ in regard to every-day life, every day's news, every day's leaders, surely those churches that look to Christ chiefly, or only as a human teacher, should do so most emphatically, clearly, persistently.

It is time that we preached Christ the Saviour.

J. R.

#### CONCERNING THE FAITH.

SOMEWHERE unseen the choir was chanting in San Spirito, and as one gazed dejectedly at the black veils which hung before the pictures one had specially come to see (for the latter are always covered up during Passion Week, and it wanted still two days to Easter), the solemn music thrilled one's soul in a poignant and unexpected manner. Sometimes the voices would pause, and in the brief silence that ensued one noticed the rapt expression of the men and women who sat or knelt in front of the altar, before which great masses of flowers were lying as if they had been deposited there recently by the pious worshippers. Then the strain would be taken up again, with a fervour which yet seemed to have little warmth in it, and again one would be aware of a stirring at the heart, as if the "sleuth-hounds of memory" were tracking in the abysses of consciousness dim recollections of ancestral religious emotion which had long lain dormant. Probably the fact that one could not tell where the sounds came from had something to do with this, for it lent a touch of supernatural mystery to a performance which would not have excited one so much if one had been able to see the vocalists, and intensified a feeling one had so often experienced before on entering churches abroad—a feeling partly of depression, partly of attraction, and partly of crude hostility. More than this, it seemed to hold a clue to the eternal fascination of Italy, which is as hard to define as the Genius Loci, though one may say glibly enough that it is the offspring of that spirit of beauty which has grown up amidst the tyrannies and bloodshed, the feuds and ambitions, the warfare between popes and kings, and the struggles of the people for liberty and power, so vividly chronicled by the historians.

For wherever one goes in this enchanted country, one realises that there is, in the temperament of the people, and in the religion which they more or less devoutly profess, something which, while alien to the spirit of the Northerner, is yet alluring to him by reason of its appeal against the rigours of logic and common-sense, of which even he sometimes grows a little weary. He resists it, he tries to despise it, and yet he reluctantly submits to its influence from time to time—though merely, he will carefully explain, out of curiosity, and because it is amusing to see one's fellow-creatures under a different aspect. There is, however, a stronger reason, and it is to be found in the unsatisfied yearning for consolation and distraction amid the various ills of life which possesses every human being, and which we instinctively, if often inadequately, seek to appease through the medium of the senses. Richard Jefferies was doing the same thing when he pored so lovingly over the "prayer-carpet" of bird's-foot lotus, which seemed to him like the visible embodiment of the spirit of reverence; but not many men have his intense appreciation of the truths that underlie the simplest manifestations of nature. If they had, we should hear less of saints' days and ceremonials, and fewer people would crave for the lulling fumes of incense which float to-day about so many altars.

Although Italy, like the rest of Europe, is waking up at last from her long sleep, and beginning to shake off the fetters of a church that has always too arbitrarily held the keys of her conscience, the Roman Catholic faith is woven into the life of the people, just as it has always been the mainspring of her art. What, indeed, do the peasants know of great intellectual or religious reforms? The genial village priest—often a coarse and unlettered individual—is still the father and ruler of his flock, and if it ever dawns upon him that the Mother Church suffers from diseases which are sapping her vitality, he probably says to himself (like the abbot in *Il Santo*), "It is not for me to reflect upon the ills of the Church, or upon possible remedies. Or, rather, I may reflect upon these matters, but I must speak of them only to God, that He Himself may then speak of them to the proper persons." These "proper persons," however, like Benedetto in Fogazzaro's great novel, are not always recognised as the mouthpiece of deity when they begin to deliver their message to the world, and although they may be apotheosised by the poor and ill-read if there is the slightest sign of the miracle-monger about them, they are bitterly hated and reviled by those ecclesiastically "in authority."

Ignorance, of course, here, as in all countries, is the enemy of truth; but even more to be dreaded as a foe is that veiled hypocrisy which passes for devotion to the common faith, but which is in reality none other than the spirit of greed and rapacity in a particularly insidious form. Often as one has watched the acolytes swinging their censers, while the priests made their obeisances (as well as they could for their gorgeous vestments) before the brilliantly lighted altars of the Duomo, Santa Croce, or the Church of the Annunziata, for instance, in Dante's fair Florence, one has

marvelled anew at the lack of real spirituality which is the cause of this gross enslavement to a ceremonial only fit for mummers and charlatans. With all that show of adoration—those splendid copes and mitres—those gleaming lights and profound genuflections—there is apparently such a feeble recognition of the essential meaning of religion that if some enthusiast were to stand pleading with the people as they entered the great doors to be lovingly reconciled with one another, whatsoever injuries they had suffered, before presenting themselves for the Sacrament (as, in the book we have quoted from, did the Saint of Jenne, with such curious results), he would probably be regarded as a dangerous fanatic, trying to pervert the souls of the elect with subtle doctrines that destroy the power of the priesthood, and of the dogmas so many of them only half believe. And yet, among the illiterate peasants, with their dark, luminous eyes, and candid, laughing mouths, there is much simplicity of faith, mingled with a good deal of superstition, which one would not care to disturb too violently. A beautiful girl, with a face like one of Murillo's Madonnas, who was kneeling in the choir of the Duomo at Milan as we passed through one day, reminded one forcibly of this fact. Her attitude was so unstudied, her expression so serene, her dark eyes under the black mantilla which shadowed them so steadfast and devout, that it was impossible not to recognise how finely her religion had stamped itself upon the soul of this little Milanese. In all that vast cathedral, with its soaring arches and mighty columns, its wondrously carved roof, and windows glowing like jewels, there was nothing quite so impressive as that childlike figure, kneeling with hands simply clasped before her, praying inaudibly, and all unconscious of the glances cast in her direction by many who found her face more fascinating than the stone pillars and stained glass they had come to admire.

If one could but associate only memories like these with the religion of Italy, one would have more satisfaction in yielding to the curious delight which the chanting in San Spirito awakened, and in submitting without criticism to the glamour of a country in which such naïve things are done in honour of the saints as sometimes fill the impious unbeliever with an irresistible desire to laugh. But there is always another side to the shield, and in this case the other side is so sinister and repellent to those who wish to gaze open-eyed and fearlessly on the facts of existence, that one can only long with all one's heart that the courage of the Modernists may by and by infect the whole country, and lead, not to a religious revival necessarily, but to the growth of knowledge, which is the precursor of all rational and healthy thought.

When one wanders through the long arcades of the Campo Santo at Genoa, and other similar places of the dead in which the people take such a pride, and which are literally filled with evidences of the materialism that keeps the Catholic religion fettered to earth, one cannot help wishing that the processes of evolution were not so tedious and unhastening! Those costly monuments, so often grotesquely lacking



in the most elementary inspiration of art, those tawdry bouquets of artificial flowers tied with faded ribbon, those guttering yellow candles from which the hot wax is sprinkled over the marble floor as the fresh, sweet winds of heaven blow in from the leafy gardens—what messages can these bring to sorrowing hearts of an immortality of love and beauty? One longs to sweep away all such hideous symbols of a faith that is already dying, and fill the place instead with fragrant growing flowers, that shall speak of eternal life eternally renewed with every breath of summer.

LAURA ACKROYD.

### TOLSTOY'S PRAYER.

FROM A LETTER TO A FRIEND.

You ask, in what should prayer consist? Jesus has given us a model prayer in "Our Father," and this prayer, reminding us of the essence of our life (which consists in being in accordance with the will of the Father and obeying it), and of our most usual sins: condemnation, or not forgiving one's brothers; and, above all, of the dangers or snares of our lives—this remains until the present time the best prayer, and the most complete, of all which I know.

But besides this prayer, true solitary prayer also consists of all which in the words of other wise and righteous men, or in one's own, brings the soul back to the consciousness of its divine source, to a more vivid and clear expression of the demands of one's conscience, *i.e.*, of one's divine nature. Prayer is a test of one's present and past actions according to the highest demands of the soul.

So that I not only do not reject solitary prayer, which re-establishes the divinity of the soul, but I regard it, on the contrary, as a necessary condition of spiritual (true) life. I reject petitionary prayer, and public prayer with its singing, images, candles, and even theatricalities, as sacrilegious. I often wonder how this public and petitionary prayer can exist among men calling themselves Christians, when Jesus clearly and decidedly said that one should pray in solitude, and that you should not ask for anything, because before you open your mouth "Your Father in heaven knoweth what ye need"

As to myself I will say—without at all thinking that this is good for all, and that all ought to do so—that I have long ago contracted the habit of praying in solitude every morning, and that this my daily prayer is as follows:—

*Our Father who art in Heaven, hallowed be Thy name.* And after this I add, from the Gospel of John: Thy name is love, God is love. He who abides in love abides in God, and God in him. No man hath seen God anywhere, but if we love one another then He abides in us, and His love is fulfilled in us. If any man say "I love God" but hateth his brother, he is a liar, for he that loveth not his brother whom he sees, how can he love God whom he hath not seen? Brothers let us love one another; love is from God, and every man that loveth is from God and knoweth God, because God is love.

*Thy Kingdom Come.* And I add: Seek ye the kingdom of God and His

righteousness and all the rest will be added unto you. The Kingdom of God is within you.

*Thy will be done on earth as it is in Heaven.* And here I ask myself whether I really believe that I am in God and God in me? And do I believe that my life consists in increasing love in myself? I ask, do I remember that to-day I am alive and to-morrow dead? Is it true that I do not wish to live for personal desires and human glory, but only for the fulfilment of the will of God? And I add the words of Jesus from the three Gospels: Not my will, but Thine; and not what I desire but what Thou desirest. And not as I desire but as Thou desirest.

*Give us this day our daily bread.* I add: My food consists in doing the will of Him that sent me, and completing it. Deny thyself, take up thy cross for each day, and follow me. Take my yoke upon you and learn of me, for I am meek and humble in heart, and you will find peace for your soul. For my yoke is easy, and my burden is light.

*And forgive us our sins as we forgive those who sin against us.* I add: And your Father will not forgive you your sins unless each one of you forgive his brother who has sinned against him.

*And lead us not into temptation.* I add: Beware of the temptations of the flesh, of ambition, of ill-will, of gluttony, adultery, human glory. Do not give your alms before men, but so that your right hand does not know what your left is doing. And he is not meet for the kingdom of God who having taken the plough looks back. Rejoice when thou art abused and humiliated.

*But deliver us from evil.* I add: Beware of what issues from the heart: evil thoughts, murders (every ill-will towards men), thefts (profiting by what one has not earned), adultery (even in thought), false witness, slander.

I conclude the prayer again with the words of the Gospel of John: "And we know that we have passed from death into life if we love our brother. He that loveth not his brother has not eternal life abiding in him."

So do I daily pray, adapting the words of this prayer to my actions and my spiritual state.

But besides this prayer I pray when I am alone with myself. I read the thoughts of wise and righteous men, not only Christian and not only ancient; and reflect, searching out before God the evil in my heart, and trying to extract it. I also endeavour to pray during the daily round of my life when I am with men and passions are getting hold of me. It is in these cases I try to recall to mind all that took place in my soul during my solitary prayer; and the more sincere that prayer was, the easier it is to refrain from evil.

January, 1901. LEO TOLSTOY.

LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.—The following donations to the building fund are gratefully acknowledged:—Mrs. Schunck, £30; Mrs. Robinson, £5 5s.; "A Friend," £5.—MARY DENDY, Hon. Sec., 13, Clarence-road, Withington, Manchester.

### OBITUARY.

#### WALTER CROOK FRANKLAND.

By the death of Mr. Walter Crook Frankland on September 2, at the age of 61, the town of Bolton has lost an esteemed citizen and the Unitarian fellowship a deeply valued and beloved member. Mr. Frankland and his family attended Bank-street chapel, where, for many years, he was a teacher in the Sunday school, and for some time occupied the post of Superintendent. Teachers and scholars associated with him there gratefully recall the skill and thoughtfulness which he brought to bear on his duties in the school; thus helping to sustain the deservedly high reputation of his family in educational work. He served on the General Purposes Committee and took an active interest in the affairs of the chapel, besides lending a helping hand occasionally to sister churches. Mr. Frankland was one of the oldest members of the "Circle," and at the monthly meetings for discussion his quiet humour and tactful criticism seldom failed to contribute to the pleasantness and profit of the evening. He always helped to dissipate dullness, and was accessible, companionable, and sympathetic. Though dignified and staid in ways and appearance, his was the genial nature that made the awkward person feel comfortable. Full of fun, he was a champion with the children who responded to his drolleries with roaring glee. Of refined tastes, a lover of nature and of good books, he enjoyed a fine detachment from the affairs that agitate to no purpose, treasuring the freedom of the man who knows how to take the things that must be, and to let pass the things that are not essential. Sensitive to human vicissitude yet finding the world a goodly place so long as love could be given and taken. A man of sterling worth who has left to his kindred and friends none but happy and grateful memories.

The funeral took place at Heaton Cemetery on Saturday, September 5; the service at the home being conducted by the Rev. J. H. Weatherall, M.A., of Bank-street, and the Rev. F. K. Freeston, of Essex Church, London. Mr. Weatherall officiated at the graveside.

Mr. Frankland leaves a widow and two daughters, one of whom is married to the Rev. N. Anderton, B.A., of Pendleton.

H. M. L.

It is a true instinct when men are led to regard the beauty of the world that comes to them through the eye, and the moral light which shines from behind upon the soul, as coming from one centre, and leading upward to the thought of one Being who is above both. In this way all visible beauty becomes a hint and a foreshadowing of something more than itself.—*J. C. Shairp.*

Nothing is so narrowing, contracting, hardening, as always to be moving in the same groove, with no thought beyond what we immediately see and hear close around us. Any shock which breaks this even course, anything which makes us think of other joys and sorrows besides our own, is of itself chastening, sanctifying, edifying.—*A. P. Stanley*



## THE CHILDREN'S COLUMN.

COME with me into this peaceful old monastery—one of the finest monastic ruins now existing—Cleeve Abbey, in Somerset. We must come in through the noble gateway—entrance and porter's lodge and guest-house all in one. Over the archway on one side, still plainly carved in the stone, are the name and crest of the Abbot who built it, with the legend :

"Porta patens esto  
Nulli claudaris honesto";

that is :

"Stand open gate  
Shut to no honest man."

A kindly greeting, surely, to the wayfarer, whosoever he might be—knight, merchant, pedlar, or pilgrim—who sought refreshment and a night's shelter in days when inns were few and far between, and Bumble did not stand at the workhouse gates to show the weary tramp to a box in the casual ward on condition that he spent half the next day breaking stones. We must always be looking ahead and hoping for better and better; but it will do no harm if we glance back into the dim past once in a while and give the old monks—fossils now in the rocks of history—their due, and, so far as their hospitality to the wayfarer went, think of them as Christian sort of folk. Anyhow, had you or I been on a journey through Somerset in the days of the Black Prince, we should have found the door of Cleeve Abbey standing open to honest and dishonest bodies alike—something like the way the rain falls and the sun shines on the just and on the unjust, as was once said—and we should have been well fed and found a shake-down, even a clean bed, and should not have been hurried away next day, or even the next after, if we needed rest, or pretended that we did; and all for nothing!

So come through the arch and look up at the other side. Above there is a figure. No rough hand, happily, all this while, has been laid on that, no missile flung ruthlessly at it. It is Mary, with her baby on her left arm, against her bosom, and a lily in her right hand, to show that motherhood is of all things most pure and beautiful. The sculptor-monk, I imagine, who carved out that image must have taken a rare joy in his work as he thought of his own mother, and of the little brother whom he used to see in her arms, and the white lily that grew in the garden watched by that dear mother of his with such pride and delight.

We must cross the green now and the brook by the footbridge. Quite a small stream, but strong enough to turn the Abbey mill-wheel and grind the corn, and then fill the fishpond, which provided a wholesome larder. The next entry is shut. It is a ponderous oak door in a long stone wall. It is opened to our ring by a bright young girl. There were no children living within these walls in ancient times. We find ourselves in a grassy quadrangle, once surrounded by cloisters, which have for the most part disappeared. We make our way up a flight of broad stone stairs into the refectory or dining-hall. It is a noble building, more like a church than a dining-

hall. On the raised part of the floor at the end sat the abbot, under the wall-painting of the Crucifixion. There it is still. In front of him, at long tables, his family of white-robed monks. On his left, the reader for the week ascended the stone pulpit, which has disappeared, to entertain his silent brethren with some instructive volume. In winter-time the hall was made cheerful and warm with the glowing oak logs in the great fireplace.

Some of the rules to be observed at table strike us as childish and unnecessary, perhaps. We all vote rules a nuisance nowadays, and will not have more of them than we can help. But the reason why we need so few now is because the monks and others before us had so many. They, made rules for everything, night and day and they practised them so thoroughly, and for so long, that we can take their word as to their meaning and value, and can do the same things without setting up the rules as posts and fences round about our daily life. After all, many of the monks' rules were very sensible, as when they were enjoined to keep the tablecloth spotless and not to drop crumbs on the floor.

But while you are dreaming that you are eating apples and cracking walnuts along with the rest of the brethren at the evening meal—they had but two meals a day, and often only one, in a monastery—you glance up at the roof. It is one of the things the house is most proud of. If Edward I. is on the throne, these timbers have not many years been fitted so nicely and carved with such art into roses and vine sprigs and grapes, and many another pattern taken from the garden or woods. And now six hundred years and more have come and gone, and the roof is as sound and its carving as perfect as ever. It has not rotted; it is not pierced and corroded by maggots or fungus. How is that? Because of the kind of wood the builders wisely selected. It is Spanish chestnut. Good old Master Clapp, the guide, protests that never a spider even spins its web in that roof—and, truly, we sought in vain for a cobweb.

Across the landing at the head of the stairs is the Abbot's sitting-room, the wall still decorated, not with paper, but with a most lively painting of St. Catherine on her wheel, and fishes swimming about below, with a dragon and a demon on either side with eyes and teeth of a very businesslike quality. You may inspect the kitchen and the stores downstairs and see for yourself where the daily bread was baked in the oven in the wall. The sweet, steamy odour of it—you can almost fancy you smell it still.

And what did they do in the shape of work, those monks? They did book-study, and more than study—book-making. They copied out books by hand and illuminated the capital letters with crimson and blue and gold, and painted in exquisite little pictures of God and angels and bald-headed saints. See, here are the recesses in the passage wall where they stood their books when they went to work out of doors. But they had many other occupations, for they did the house-work themselves—the cooking and cleaning, the sewing and mending. Ah! they were skilful with the needle, too, some of them, and did better

work than many a fine lady can do to-day; and every afternoon, when the weather allowed, there was the gardening and farming to be done. Marching out into the garden in procession, along with the Abbot, one with spade, and one with rake or hoe, one with pruning-knife, and another with bill-hook, they presently stood still in an open space with heads bent down and eyes closed. Then the Abbot gave them his blessing, and the monks all joined in saying their beautiful gardening prayer: "May the glory of the Lord our God be upon us, and may He guide us in the works of our hands and direct us in our manual labour." And so they separated, and each betook himself to his labour until the gong sounded, when they put away their tools and came indoors and washed themselves.

Nor can the day's life have been quite all strenuous and solemn, but a touch of homeliness and fun here and there, when, for instance, you might have seen a monk giving his dog a run, or another feeding his tame heron or falcon, or others playing at bowls. I have myself seen monks of a later century playing at 'tag,' and I liked them much better for it. Indeed, the monks of old were bidden to mingle with their austerity 'the mirth of the angels.'

But the day draws to an end, and the monks get tired and go to bed very early—side by side in their narrow beds, separated by partitions, down the length of the long dormitory, where the owl is now the only sleeper. At midnight the great bell is rung, and all arise. At the end of the chamber is a stairway leading down into the church. By this they file silently to their places, the Abbot bringing up the rear. This is the service of matins, when the Psalms are chanted and the Gospel read, and the new day is taken from the hands of the Eternal with praise and prayer. Then the singers go back to bed until it is time to rise, to sing and pray again; for the day and the night, too, is marked out with divine service in the church—that noble church of which nothing but the foundations of the walls remain. These were hidden by the turf which covered and preserved them until they were carefully brought to light by the spade a few years ago.

Silence and song. These were the two keys to the life of the monk. The monastery was, in the main, the house of silence wherein he learnt to live with silence as with a beloved helpmeet; silence which, when he had learnt to love it, flowed by him like a great river of peace. And the Abbey church was to him the temple of song. The first year of his life as a young monk he spent in learning by heart the noblest book of songs the world has ever possessed, and for the rest of his life he sang them by day and by night, in his sorrows and in his joys. He was not famous as a writer of songs himself, but he built habitations and sanctuaries which were poems in stone. He even christened the flowers of our gardens and meadows with names of poetry rich with beautiful legend; and when at last he lay down for his long sleep in the Abbey garth, it was with whisperings from the Song Book on his lips, and the words of the songs solemnly uttered by his brethren around him.

H. M. L.



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LONDON, SEPTEMBER 19, 1908.

## THE COMPARATIVE STUDY OF RELIGIONS.

THE holding of an International Congress for the History of Religions at Oxford, with the cordial co-operation of the University, is an event of no little significance, which all friends of progressive religious thought must note with the utmost satisfaction.

At the inaugural meeting on Tuesday morning, over which Professor PERCY GARDNER presided, the Principal of Brasenose (Mr. C. B. HEBERDEN), the Pro-Vice-Chancellor, offered a hearty welcome to the Congress on behalf of the University. The importance of the subject they had met to consider, he said, had long been recognised at Oxford. More than fifty years ago one of the greatest Oxford men of the last century, in his famous book on certain of the Epistles of St. PAUL, had an essay on natural religion, in which he pointed out the great value of the study of the religions of the world in many ways, and, in particular, said that the scientific study of the Jewish and the Christian religions was hardly possible, taken by themselves, and must be taken in connection with the history of the other religions of the world. That would be generally accepted now, but it was a notable observation at the time when it was made; and that JOWETT kept this in mind was evident, for later in his life he was engaged in writing on the various religions of the world an essay which, unfortunately, never came to completion. What JOWETT foreshadowed and desired was carried out on a large scale by another Oxford man, a friend of his, whose memory, said the Pro-Vice-Chancellor, must be in their minds that day—MAX MÜLLER. His writings on comparative religion had familiarised people with the importance of the subject, and sixty years ago, with his edition of the "Rig Veda," he began the publication of "The Sacred Books of the East." They in Oxford might feel it a legitimate source of pride that the fifty volumes of "The Sacred Books of the East," edited by MAX MÜLLER,

were issued from the University Press. When, twenty years ago, the GIFFORD Lectures were founded, MAX MÜLLER was one of the first four lecturers appointed, and another was the honorary President of that Congress, Dr. TYLOR, another Oxford man, "the Nestor of anthropologists," as he was called at a subsequent meeting. The Pro-Vice-Chancellor perhaps remembered, though he did not mention it, that thirty years ago MAX MÜLLER was also the first of the HIBBERT lecturers, and we may note that three other HIBBERT lecturers, Count GOBLET D'ALVIELLA, Sir JOHN RHYS, and Professor RHYS-DAVIDS, were presidents of sections, and a fourth, Mr. MONTEFIORE, was an active member of the Congress. It was remarked as a happy coincidence that the year of the meeting of the Congress in Oxford had also seen the foundation of the first lectureship in Natural and Comparative Religion in the University, to which Dr. FARNELL, one of the honorary secretaries of the Congress, had been appointed. It might also have been noted that in the person of the other secretary, Dr. CARPENTER, to whom the success of the present Congress has been largely due, Manchester College has for years been offering to the University a lecturer on that subject whose work has not been left without recognition.

Professor PERCY GARDNER, in a further welcome to the Congress on behalf of the local committee, recalled the sorrowful losses they had sustained through the death of Professor HENRY PELHAM, who had been the first chairman of their local committee, and of Professor JEAN RÉVILLE, of Paris, and Professor DIETERICH, of Heidelberg, the former of whom was the prime mover in the establishment of those congresses. The loss of these friends was more than once alluded to during the week, as also that of Professor PFLEIDERER, of Berlin.

The significance of the Congress was well expressed by Professor MORRIS JASTROW, of Philadelphia, in his address as President of the section on "Religions of the Semites." "Religion," he said, "has everything to gain, and nothing to lose, from a dispassionate study of its manifestations and its phenomena." Professor GARDNER had spoken of the value of such studies as drawing men of different nations together, and forming a good basis of friendship. Professor JASTROW further said: "To understand one another sums up in large measure the real aim in the historical and unbiased study of religions; for religion has been everywhere and at all times the clearest and most significant expression of a people's aims and its ideals—an unfailing symptom of a nation's peculiar genius. It seems to me that the student of religions should regard it as one of the privileges of the subject engross-

ing his attention that, though he study forms of religion which belong to the past, he is always in close touch with the present. A religion that unites all mankind has never yet existed, and may always remain the dream of visionaries, but the touch of nature that makes all mankind of one kin is the power of faith—expressed in an infinite variety of forms—in the unseen and the unknown."

Professor C. VON ORELLI, of Basel, who was the President of the last Congress, and together with M. GUIMET, of Paris, responded to the Oxford welcome, brought special greetings from Basel, and expressed the conviction that the Congress would give a fresh impetus to their scientific work, and lead them to pay more attention to the most sacred ties which unite humanity, and to study with new zeal the innumerable reflections of that Light, which comes to this world from Another and a Higher.

## INTERNATIONAL CONGRESS FOR THE HISTORY OF RELIGIONS.

THE third International Congress for the History of Religions has been held at Oxford this week, under the pleasantest conditions, except for somewhat broken weather, and with a most encouraging attendance and complete success. The first Congress was held at Paris in 1900, the second, four years later, at Basel, when the membership did not exceed 250; at Oxford this week it has been well over 500, and the gathering has been of a thoroughly representative and international character. The Governments of the United States, France, Belgium, Sweden, China, and Japan, with many foreign universities and learned societies, were officially represented, among the other countries from which members came being India, Germany, Switzerland, Italy, Holland and Denmark. The British universities sent strong contingents. The University authorities granted the use of the spacious Examination Schools for the use of the Congress. The Chancellor, Lord Curzon, sent a telegram of cordial greeting and good wishes, and regretted that an accident prevented him from being present, and on behalf of the city, the Mayor extended to the Congress the hospitality of the Town Hall. The University hospitalities included a reception on Monday evening at the Ashmolean Museum, by Professor Percy Gardner, chairman of the local committee and the keeper of the Museum, garden parties at Christ Church (unfortunately marred by rain) and Exeter, and a reception at the Pitt Rivers Museum. The Congress closed on Friday evening with a reception in the Examination Schools.

At the opening meeting of the Congress, on Tuesday morning, after the speeches of welcome and response above alluded to, Professor E. B. TYLOR, the hon. president, introduced Sir Alfred Lyall, K.C.B., as president, and he delivered his address, which was already printed and distributed in the meeting.



THE PRESIDENT'S ADDRESS.

The object of his address, said the president, was not to survey the ground that would be covered by the various presidents of sections, into which the work of the Congress was divided, but rather to attempt a brief general survey of the history of religions from a different standpoint. He spoke of four great religions now prevailing in the world—Christianity, Islam, Buddhism, and Hinduism, of which he would class the two former as religions of the West and the two latter as religions of the East. His object was to compare the political relations, the attitude maintained towards them, from time to time, by the States and rulers of the people over which those religions had established their spiritual dominion.

When Christianity arose, he said, the religion of the Roman Empire, which had been tolerant of many forms of faith so long as they did not clash with the official worship of the State, was falling into confusion, and the new faith, which could tolerate no other, with its concentrated moral and spiritual forces, gradually gained the day and became the religion of the Empire. "It was by the supreme authority of Constantine that, for the first time in the religious history of the world, uniformity of belief was defined by a creed, and sanctioned by the ruler's assent. Then came, in Western Europe, the time when the Empire at Rome was rent asunder by the inrush of barbarians; but upon its ruins was erected the great Catholic Church of the Papacy, which preserved in the ecclesiastical domain the autocratic imperial tradition. The primacy of the Roman Church, according to Harnack, is essentially the transference to her of Rome's central position in the religions of the heathen world; the Church united the Western races, disunited politically, under the common denomination of Christianity." Then came the eruption of Islam, and the religious wars which generated so much bitterness, and afterwards the conflicts between Catholic and Protestant, when political jealousies and ambitions were inflamed by religious animosities. "The history of Europe and Western Asia records, therefore, a close connection and community of interests between the States and the orthodox faiths; a combination which has had a very potent influence, during many centuries, upon the course of civil affairs, upon the fortunes, or misfortunes, of nations. Up to the sixteenth century it was universally held, by Christianity and by Islam, that the State was bound to enforce orthodoxy; conversion and the suppression or expulsion of heretics were public duties. Unity of creed was thought necessary for national unity."

With the two great religions of the East it was different. In Eastern Asia, beyond the pale of Islam, there were no religious wars such as tore the West. They were unknown, the president believed, until Islam invaded India. It may be true that the rule of Asoka was influential in determining the progress of Buddhism, but the rule of the East was that the State did not make itself responsible for the propagation of one form of faith, it was concerned with its own civil and moral

order, and was content that different faiths should be held, if they did not conflict with that order. "While in Mohammedan Asia the State upholds orthodox uniformity, in China and Japan the mainspring of all administrative action is political expediency." In China, Buddhism, Taoism and Confucianism are recognised, and only heresies identified with sedition and disloyalty are repressed. In Japan Buddhism, Confucianism and Shintoism are impartially recognised. The address also dealt with the faiths of India and the complete religious neutrality of the British Government, and concluded:—

"In Asiatic States the superintendence of religious affairs is an integral attribute of the sovereignty, which no government, except the English in India, has yet ventured to relinquish; and even in India this is not done without some risk, for religion and politics are still intermingled throughout the world; they act and react upon each other everywhere. They are still far from being disentangled in our own country, where the theory that a government in its collective character must profess and even propagate some religion has not been very long obsolete. It was maintained seventy years ago by a great statesman who was already rising into prominence, by Mr. Gladstone. The text of Mr. Gladstone's argument, in his book on the relations of the State with the Church, was Hooker's saying, that the religious duty of kings is the weightiest part of their sovereignty; while Macaulay, in criticising this position, insisted that the main, if not the only, duty of a government, to which all other objects must be subordinate, was the protection of persons and property. These two eminent politicians were, in fact, the champions of the ancient and the modern ideas of sovereignty, for the theory that a State is bound to propagate the religion that it professes was for many centuries the accepted theory of all Christian and Mohammedan rulerships, though I think this theory now survives only in Mohammedan kingdoms. As the influence of religion in the sphere of politics declines, the State becomes naturally less concerned with the superintendence of religion; and the tendency of modern States seems to be towards abandoning it. The States that have completely dissolved connection with ecclesiastical institutions are the two great republics, the United States of America and France. We can even discern at this moment a movement toward constitutional reforms in Mohammedan Asia, and if it succeeds it will be most interesting to observe the effect which liberal reforms will produce upon the relation of Mohammedan governments with the dominant faith, and on which side the religious teachers will be arrayed. It is certain, however, that for a long time to come religion will continue to be a potent factor in Asiatic politics; and I may add that the reconciliation of civil with religious liberty is one of the most arduous of the many problems that confront European dominion in Asia."

OTHER ADDRESSES.

After the president's address the Congress resolved itself into the nine sections: (1) The Religions of the Lower Culture, (2) China and Japan, (3) Egyptian Religion, (4) Semi-

tic Religions, (5) India and Iran, (6) Greeks and Romans, (7) Germans, Celts and Slavs, (8) Christian Religion, (9) Method and Scope of the History of Religion. Each section had its own room in the Examination Schools. In Section 1 Mr. E. S. Hartland gave his presidential address, followed by a paper by Mr. Edward Clodd, on "Preaministic Stages in Religion,"<sup>2</sup> and in the other sections various papers were read and discussed.

Then in the afternoon there was another general meeting at which two presidential addresses were given, first by Professor Morris Jastrow on "Religions of the Semites," and then by Professor Sanday on "The Christian Religion."<sup>3</sup> These gave a most valuable survey of the work done in each department since the last meeting of the Congress, after which the work of the sections continued. M. Reinach's address as president of (6) "The Religions of the Greeks and Romans"<sup>2</sup> being included. In the evening the Mayor's reception at the Town Hall took place. So the work of the Congress continued, with a bewildering wealth of papers, of which it is impossible to attempt a report. Abstracts, at least, of all will appear in the published volume of the proceedings, and this will include all the presidents' addresses in full.

Some further notes on the Congress we hope to have next week.

CONSTITUTIONAL HISTORY.\*

A COURSE of lectures on Constitutional History, specially designed for the needs of undergraduates of the University of Cambridge reading for the Law Tripos, was written in six months by the late F. W. Maitland. "Do I publish it? No," said Maitland to the Cambridge Law Club. Nevertheless, it is now published by the University Press, having been edited by Mr. H. A. L. Fisher.

That the lectures were not prepared by their author for the press is evident. "In a few places," Mr. Fisher tells us, "the MS. took the form of brief notes, which had to be expanded." Moreover, they were written before the works appeared which raised the late Downing Professor to the first place amongst our legal historians. Nevertheless, they form a valuable work, and one which no Englishman can read without a feeling of proud satisfaction—satisfaction in the learning so easily conveyed, pride in that body of Law which has grown like some huge forest tree, and has no equal in the history of nations.

When Justinian was engaged in codifying Roman Law, about the year 600, the first trace of English Law makes its appearance, and Ethelbert, King of Kent, has the honour of its publication. It is a native product expressed in the English of that period, and remains so until the Norman Conquest. Nor was it swept away or superseded by that event, for the Conqueror confirmed these English laws, which had then been growing for nearly five centuries, and which have been growing ever since. It was never overshadowed by Roman law.

\* "The Constitutional History of England," A Course of Lectures delivered by F. W. Maitland, LL.D. (Cambridge University Press, 12s. 6d.)



Roman law did not survive here in a barbarised form, as it did in Southern Europe. The destructive force which swept away the Roman villa, with its baths, its culture, and its luxury, was fatal to the Roman jurisprudence.

But though Roman law could not overshadow the native product, it influenced it indirectly, mainly through the Church; and Maitland describes this influence by a happy illustration. "Suppose," he says, "a party of English missionaries to go preaching to the heathen; they would inevitably carry with them a great deal of English law, although they might be utterly unable to answer the simplest examination paper about it." The comparative independence of Roman law, and the peculiar character of English feudalism, have had much to do in shaping our English nation, and differentiating us as a people from our neighbours across the Channel. Another mighty influence has been the institution of trial by jury. Its origin is doubtful. Whether its germ is to be found in England, in one of the laws of Ethelred, or in the procedure of Compurgation, or whether we ought to look for it in the prerogative procedure of the Frankish Kings, is still undecided, though Professor Maitland supports the latter theory. In any case, it is difficult to trace much resemblance between the institution as evolved and its supposed germ; and, though leaning the other way himself, Maitland allows us still to indulge the supposition that Henry II. reformed or revived an ancient English institution when, by a famous ordinance, he established the accusing jury, progenitor of our grand jury. If the germ was brought from France, it evidently required an English atmosphere for its development.

Another great institution to which our English atmosphere has been particularly favourable is Parliament. The development through the ages of our great National Council is a subject of absorbing interest. In some of its directions this development may look like degeneration—at least, according to the notions of some modern politicians. In the Middle Ages payment of members was the rule, nor does there seem to have been any great objection to the election of women. True, according to Stubbs, "no woman has ever sat in a full and proper Parliament," and Maitland, less positive, says, "I do not think that a woman has ever been elected to the House of Commons." But four abbesses were cited to sit in a great National Council held on the knighting of the Prince of Wales in 1306. We have no reason to suppose that this was regarded as unusual, and in all probability the abbesses themselves, so far from glorying in it, regarded the citation as a bother.

Such representation, indeed, had no attractions for the men or women of this period. Parliament was not then looked upon as the best club in town. That a man should spend time and money in seeking to get into Parliament would have seemed to them a thing incredible. The great effort was not to get in, but to keep out. The inferior clergy struck, and their attendance soon became nominal. The abbots stayed away when possible, and the bishops would willingly have followed their example if they had dared. This

feeling was shared by the boroughs, which strongly objected to paying their representatives. Torrington succeeded in disfranchising itself in 1368. Cambridge contrived to sweat its members, making them take a shilling a day, instead of the regular wage of two shillings. As this right to a wage has never been expressly abolished, some member ought to claim it.

Some of our modern social reformers are eager for a fixed minimum wage, and for an opposite reason we find our ancestors repeatedly endeavouring to fix wages by Act of Parliament, the reason being that they tended to become excessive. This was especially the case after that awful scourge the Black Death of 1349 had decreased the population some 50 per cent.

To his list of the towns which acquired the right of being counties of themselves, Maitland should have added Bridgwater. The privilege was granted to this ancient borough by Henry VIII., but the inhabitants have been—shall we say?—too modest—to avail themselves of their right.

A few errors are to be found in that portion of the volume which deals with the seventeenth century. It is to be hoped the distinguished lecturer's auditors did not accept the date he gives for the Declaration of Indulgence, p. 305; 1673 was not the date of its publication, but of its compulsory withdrawal. On p. 327 the declaration of war with France is ten years too early. In 1667 there was no Danby, Tom Osborne being then a long way from that distinction.

We look in vain for any mention of the Committee for Foreign Affairs which regularly met in the reign of Charles II., and which is an interesting feature in the development of Cabinet government. The statement on p. 309 that Charles II. was "liberally supplied with money" by Parliament is hardly in accord with the published State Papers (Domestic series) of his reign. In this respect he seems to have been very shabbily treated, and some of the errors of his government may be traced to the jealous parsimony of Parliament.

In preparing the volume for the press, the editor had no easy task. Since Maitland wrote there have been some momentous changes in our government. The great Local Government Act of 1888, which created County Councils, is just included in the text, though we should have supposed it would qualify the assertion on p. 85 that "the English county has never become a corporation."

It is somewhat disconcerting to be told in the preface that "the last word of the last lecture was written on April 7, 1888, and then to read on p. 413 that "in 1889 a Board of Agriculture was created."

These are some slight blemishes that a future edition may correct, and they do not lessen our gratitude to Mr. Fisher for his good work in preparing this valuable volume for the press.

CLEMENT E. PIKE.

The firmest and noblest ground on which people can live is the truth; the real with the real; a ground on which nothing is assumed, but where they speak and think and do what they must, because they are so and not otherwise.—Emerson.

## RECENT RELIGIOUS CHANGES.\*

BY CHARLES GORDON AMES, D.D.

LOOKING only on the surface of human affairs in our modern world—e.g., the surface as mirrored in the daily press—Religion does not appear to be a commanding interest. Never before did the papers report so much of church news and pulpit utterance, but the space thus used is insignificant compared with what is given to politics, trade, society, athletics, and crime.

Religion is not prominent in current conversation. Is it because the average man is indifferent, or because his interest lies too deep for words, and is more subconscious than conscious? Does it not mix itself with life and thought, like the ether with the air we breathe? Whenever a vital word is spoken in a clear, true voice, do not men listen as for their lives?

A change worth noting appears in this very reticence. "I like the Mohammedan," said Gordon, "because he is not ashamed of his God." But among Christian people, even in a company of the most serious and spiritual-minded, they do not now talk of their soul-life any more freely than of their human loves.

In speaking of recent religious changes one might say most contradictory things—and prove them. One body of facts seems to show that the changes are unfavourable to religion; another, and I think a weightier body of facts, seems to warrant a different conclusion. Yet the situation is perplexing and distracting, so great is the mix-up and confusion, and there is such a rattle of noises. It is difficult to estimate the force of contrary tendencies. Any one of the religious groups may be like the party of Arctic explorers, who supposed themselves to be moving toward the pole at the rate of a few miles a day, while in reality an ocean current was more swiftly carrying their great ice-field toward the equator. The stars told the story.

We are all aware of changes; they are a part of our own experience. Nothing in heaven or earth looks to us just as it did twenty-five years ago. We use the old words: they do not hold the old meaning. A profound change is passing over the whole religious world. Every Protestant sect is troubled with internal divisions and developments. Their seminaries cannot use the old text-books; their congregations cannot endure the old sermons. The great churches that boast of immutability are shaken to the centre by agitating discussions. Inquirers and explorers cross each other's path. We are told of two brothers, one a Protestant, the other a Catholic. Each laboured and prayed for the other's conversion. They both succeeded and exchanged places—perhaps with spiritual advantage to each. "Many shall run to and fro," says the prophet. In religious life, as in all else, the changes in Christendom are many and rapid.

In India the ancient and proud Brahmin caste is disturbed by modern ideas. A Chinese student has recently told us why Confucianism can no longer satisfy the

\* An address given before the Twentieth Century Club, Boston, Mass., April 11, 1908. Printed in the *Christian Register* of April 23.



awakening mind of his countrymen. The Mohammedan world has its "young Turks" and its free-thinking scholars; Japanese Shintoism is welcoming the inoculation of Western thought. Must not some wide-working cause produce this world-wide movement of the human spirit? The wind bloweth where it listeth, and it listeth to blow everywhere. "The thoughts of men are widened by the process of the suns."

These transitions are by no means joyous; they are our "growing pains." Walter Bagehot thinks nothing so troublesome as a new idea; it compels a modification of all our previous thinking, and may require changes in the direction of our conduct and life. It is all very uncomfortable; but there is no help for it unless we wear blinders or convert the churches into opium-joints.

Looked at largely, the changes are mostly in one direction. Phillips Brooks puts it well: "We see more deeply into the things our fathers believed." If we say more lightly some things which they said seriously, we say more seriously some things which they said lightly. They dwelt with awful solemnity on death: to us life is the greater word and the more sober reality. If they called men to leave the world and attend to religion, our part is to attend religiously to the world. The change is largely one of emphasis.

Very significant is the change in our conception of God. "The Almighty" was formerly his more common name, and his attributes seemed exhausted by the three words omnipotent, omniscient, and omnipresent. If anyone asked, "Is He not also the all-compassionate, the all-loving?" the answer would have been "Of course He is"; but mercy went into eclipse behind infinite and endless wrath. Omnipresence was also affirmed as "of course"; yet I have helped to print thousands of hymn-books containing these lines of Watts:—

"Infinite leagues beyond the sky,  
The great Eternal dwells alone;  
Where neither wings nor souls can fly,  
Nor angels climb the topless throne."

Once let this kind of imagery get possession of the imagination—once let it be taken for granted that God is away up there in the glory and man down here in the dust—and omnipresence becomes an unmeaning word. A large part of former theological thinking and pulpit teaching assumed that, in some way, a bridge must be built to span this awful interval between God and the human soul. Much of such bridge-building material has become dead lumber since sweet voices like Tennyson's have been singing:—

"Speak to Him, thou; for He hears,  
and spirit with spirit can meet;  
Closer is He than breathing, and nearer than  
hands and feet."

"In the beginning, God!" We still accept that as the highest affirmation of faith, reason, philosophy. But our best life does not now begin at the God-end of thought; it begins at the man-end; it begins and expands with consciousness,— "the light that lighteth every man." And when the man realises that he does not give this life and light to himself

—that he does not make his own heart beat, nor give to himself the law which he must obey, nor heal the hurts self-inflicted by its violation—he needs no longer to look beyond his own being to find "that infinite and eternal Energy from which all things proceed."

"And in every cry, 'my Father,'  
Sleeps the answer, 'here, my child!'"

So we enter on a New Age of Faith, which does not break with the Past, but breaks loose from its bondage. It deals freely with the creeds, as not false, but inadequate—like the early maps of regions imperfectly explored. We do not doubt the existence of continents and islands merely because their coast lines were not rightly drawn in the charts. So we look for truth, not only in the creeds, but beyond, behind, and deeper down. Where so much came from there must be more.

"There is only one thing better than tradition," says Lowell, "and that is the Original and Eternal Life from which all tradition arose." We are learning to distinguish between religion (considered as the inspiration of the divine in the human) and its external products—its histories, documents, doctrines, organisations, and ceremonies. All these have their relative value and use, and are liable to no end of abuse. If any man mistakes them for Religion itself, I know too well how he can shudder when they come under challenge or criticism.

The Wise Power which is competent to produce and sustain the immeasurable Kosmos never goes out of business, and can be trusted to "mind its own affairs,"—affairs which must include all which concerns our welfare. It is the power which makes for righteousness, order, beauty, and joy. Whatever falls away and perishes can be spared. The changes which have a divine cause are the stages of a continuous creation.

"Knowest how the sacred pine-tree adds  
To its old leaves new myriads?"

Inevitably there follow changes in the estimate of man. The first effect of a wider knowledge of the universe was to belittle him in his own eyes—to sink him into insignificance. But the dignity of his nature asserts itself when he realises that he alone among the creatures can appreciate and appropriate the splendours of the world; that he alone can ask questions and seek the answers; that he alone is both spectator and master of nature; that he alone is capable of holiness or sin.

We can measure progress by the growth of respect among men; by the growth of individual self-respect and of respect for the common humanity. What a swift and wide response there is to the words, "I will be captain of my soul!" And to all who sing the songs of comradeship and brotherhood! And to every voice that pleads for justice or mercy!

Religion itself takes the form of self-love and equal love for the neighbour. We call no man master; we do not wish to be called master. We welcome the instruction that helps us do our own thinking. There is a declining market for second-hand goods and for spiritual life-preservers.

Bacon's great phrase, "Truth for authority, not authority for truth," is be-

coming the watchword, not alone of scientists, but of noble-minded Catholic scholars, who are no schismatics, but are great believers in the present help of that spirit which leads into all truth that it may lead into all righteousness. So there is a growing persuasion that nothing is too good for a man; that we can draw on boundless resources for body and soul; that because we are children we are heirs, and that it is the Father's good pleasure to give us the kingdom. The race seems to be waking up to its own possibilities. In private practice and in public policy we are gradually finding uses for the Golden Rule, and are demanding the abolition of all that dishonours, degrades, or wrongs the least of these our brethren.

Of all recent changes perhaps the most striking and hopeful is in this charging of Religion with higher ethical value and force; this increasing application of truth to personal and collective life, and to the conditions of welfare—as if the kingdom might come and the will be done here on earth. With how little meaning these great phrases have come from human lips through the so-called Christian centuries!

But we must still say, as Lessing said, a hundred and fifty years ago, "This is not an enlightened age, but an age becoming enlightened." The higher ranges kindle and glow; but the sunshine on the summits gives only twilight to the valleys and populous plains below. Never was a time when so many eyes were opening as to a new morning; never a time when the truths once known only to sages, and whispered as secrets to prepared initiates, were so rapidly becoming public and common. But herein is a spreading peril—the peril of "holding the truth in unrighteousness," that hideous profanation which Jesus compares with pearls trodden under the feet of swine.

With the widening diffusion of light, we may well say, "Blessed are our eyes, for they see." But our impatience to rush about uttering our half truths is like that of the small boy who shouts his knowledge of "round o and crooked s" with the confidence of a master of literature. Was ever an age so fed on a diet of green apples! But the little boy will grow to modest sobriety, and mankind will learn wisdom through the consequences of folly and error. And, as Mill has taught us, "on all great subjects there is always more to be said." This means that other changes await us, that more sacred history is yet to be enacted and written.

But, with Emerson's serenity, "let us not fear that we can lose anything in the progress of the soul." If what we call Religion is not a permanent fact of human nature and the order of the world, it will be outgrown and left behind—will "have its day and cease to be." If it is permanently provided for and seated in the very life of our life, we need have no fear for its future; for our faith in it is the very essence of reason and reality. And, if permanent, it is entitled to our reverent regard as the highest and all-comprehending interest of each man and of all men—the commander-in-chief of all human forces. Mutiny here is the only treason; loyalty here is the sole condition of order, safety, and progress. Through all the tumult of wind and wave the moral sense is the anchor that for ever holds.



## NEW IDEALS FOR OLD.

"This is the true foundation of human fraternity, and therefore those who love their fellow men and believe they are cold toward God, are nearer the kingdom than many who imagine they love God but who do not love their fellow men."  
*"The Saint."*—Antonio Fogazzaro.

ZEAL for any cause, unless severely disciplined, is apt, we know, to get a little out of bounds, and some of our modern Socialists, although less given to "wild and whirling words" than their predecessors, occasionally go too far in their denunciation of the old-time virtues. With a violence almost equalling that of the Ghibellines of Milan, who tore down the figure of Christ from the high altar of Crema "because he turned his face to the Guelph shoulder," they endeavour to drag down certain moral ideals to which humanity has clung tenaciously for centuries, because the latter seem to them conducive to a morbid spirit of joylessness and self-denial in those who should be asserting, like healthy human beings, their right to be happy. It is natural enough that a vast contempt for sickly sentimentality and unctuous saintliness should have its place in the minds of those who realise how much hypocrisy and self-interest often lurk under the mantle of "righteousness." The gospel of renunciation has, indeed, too often been preached for the purpose of suppressing the expansion of reason, and the aspirations of the democracy. But ideals, like prejudices, die hard, if they can ever be said to die at all, and even when they seem to have been most satisfactorily disposed of, they frequently spring to life again in new and more vigorous forms. This is borne out even in the writings of revolutionists, who, while making the most laborious attempt to laugh out of existence asceticism, self-denial, and the ethics of the Puritan, talk nobly of the "conscious sacrifice of the individual to the social whole," and regard as the highest expression of morality the readiness to lay down life itself for the cause of Humanity. This looks uncommonly like trying to beat the idealist at his own game, and it should certainly reassure those who believe that religion itself, although dogmas are dying, is not yet extinct.

It seems like nothing so much as "contrariness" to insist, as men so often do, on the divorce of practical considerations for the improvement of the race from the truly divine impulse which first suggested them. For what, when all is said and done, is this wonderful eagerness on the part of our reformers to remodel social conditions but the fulfilling of the supreme command to love one's neighbour as oneself? The belligerent iconoclast is not fond of talking about his affections, and he sturdily asserts that he is acting solely according to the dictates of common-sense when he interests himself in the sanitation of workmen's dwellings, or the suppression of the *bourgeoisie*. Still, it is quite clear, upon his own showing, that he will never live to see the fulfilment of his deepest aspirations, while it is more than probable that he will receive many hard knocks from the obdurate world he is so anxious to save as a reward for his efforts on its behalf. How, then, can one avoid accusing him of a disinterested, if not idealistic, devotion to the cause of his fellow-men

and to posterity, which, in a different way, was equally the inspiration of Francis of Assisi, or Martin Luther? One does not wish to place haloes round the heads of public-spirited citizens who yet have a wholesome horror of sainthood, but one does yearn at times, to rescue from contumely on the part of those who are working for the *solidarité humaine* certain watchwords of man's inmost faith to which they themselves are secretly obedient.

That the rationalists who are leading the revolution of to-day have succeeded in giving us brand-new ideals for the ones they seek to repudiate, cannot be admitted. They have but re-named, re-stated, and re-applied the former, and it is astonishing how familiar our old friends look in their new garb. Belfort Bax (that militant spirit!) in his "Ethics of Socialism," for instance, speaks with nothing short of reverence of those who renounce wealth and, freedom, "and court the slow death of imprisonment in fortresses and Siberian mines, who flinch not at the sword, and whose utmost good fortune is the liberty of preaching their gospel in the dark places of civilisation, and oftentimes amid a poverty unrelieved by a Zaccheus." These are not the words of a man who has ceased to find heroic self-sacrifice, and faith in "the unseen," less admirable than they appeared to the martyrs of a former age. Neither is he quite successful in keeping a certain accent of sublimity out of his utterances when he talks of the "spiral ascents" of man, and hazards an opinion that "the time-consciousness" may enter upon other phases of incalculable activity when the human mind has exhausted the possibilities we are dimly discerning to-day. We must no longer, of course, talk ambiguously of "the kingdom of heaven," lest we should be confounded with those who still believe that another world must be called in to redress the evils of the one we inhabit; but we must fix our hopes on the ideal of a regenerated State in which "the contradictions of our age will be resolved in the unity of a fuller and more complete life than any yet experienced by Humanity," and this is certainly not written in language unfamiliar to "good and devout men." Socialism, indeed, although derived from a stream of evolutionary tendencies to which Christianity has but contributed, without diverting its course, cannot escape from the invisible bonds which the spirit of such teachers as Christ and Buddha throws around those who love their fellow-men. The orthodox may shudder at the diatribes of its exponents—which, it must be admitted, often seem to be thundered forth with unnecessary violence—but those who remember with what noble fury the "founder of a despised Jewish sect" repudiated the Philistines and hypocrites of his own day, will not fail to recognise in the accents of the indignant Fabian the ring of sincerity which gave such emphasis to the utterances of the Galilean preacher.

Converts to a new faith are notoriously unjust to the creed they have abjured, and for this reason—that their eyes are dazzled by "an excess of light" which makes it impossible for them any longer to distinguish, in the crepuscular gloom from which they have emerged, the things of beauty it still enfolds. But just as the

glimmer of a taper in some dreary crypt is mysteriously allied to the burning sunbeam which, entering through the narrow windows, makes the feeble flame ineffectual, the old religious ideals can be traced to the same source as that which is supplying the richer inspiration of human reason to-day. If we are no longer required to be patient and long-suffering, forgiving and courageous, unselfish and laborious, loving and charitable, in order to propitiate some easily-angered deity, or insure for our souls a heavenly reward after the "Day of Judgment," the needs of humanity, which hourly grow more pressing, demand of us *the same sacrifice* of personal ease and pleasure, until the evils of our present social system and the injustices of modern civilisation shall be utterly swept away. The twelve "tortures" by which the endurance and fortitude of the Roman who desired initiation into the mysteries of Mithras were tested, the fastings and penances so cheerfully undertaken by the mediæval monk, the asceticism and self-mutilation formerly practised by "saints" in training for a world of transcendent bliss, were as nothing compared with the labour and self-denial which his ideals remorselessly exact from the modern "friend of the people." Try as he may, he can find no rest while he is haunted by the haggard faces of suffering men and women; and often at the very moment when he is insisting on the right of every human being to a sufficiency of food, raiment, and enjoyment, he is suffering in his own body for the sacrifices he has made of material comforts in order to serve an unpopular cause. Fighting against caste and privilege is tough work, and a man who has been grimly facing these puissant foes for any length of time is apt to grow scornful of the "cloistral virtues." Nevertheless, under a bellicose exterior, he conceals a heart that is "infinitely kind," and the gentleness of spirit which he is apt to deride is not far from him when he pleads for the children on whom our sins of omission are so heavily visited. It must also be remembered that he does not bolster up his soul with visions of eternal happiness in some remote Kingdom of the Blest when his earthly labours are over. If he dreams of a "far-off, divine event," it is for the race that he is questioning the future, not for himself. He exhibits the unwonted spectacle of a man who is dominated by a selfless passion for the cause of Humanity, and his actions imply that he cares little for his own personal well-being, either in this world or in any other, while there is work to be done for the brethren. Turgenev quotes somewhere the Spartan orator who said, "Beat me—but listen!" and adds, "Beat me, but be healthy and fed, we ought to say." This, in effect, is what the Socialist is for ever reiterating to the blunted intelligence of the million, and "greater love hath no man than this," that he will give up time, and energy, and rest, and pleasure, even life itself, if necessary, to make existence more tolerable for those whose faces he will never see.

LAURA ACKROYD.

HE who has no vision of eternity, will never get a true hold of time.—*Carlyle*.



# LONDON UNIVERSITY.

## EXAMINATION FOR A CERTIFICATE IN RELIGIOUS KNOWLEDGE.

THE need has long been felt among teachers for a test in religious knowledge, which, while being quite undenominational in character, would indicate thorough acquaintance with the historical groundwork. The University of London has just established such an examination for a certificate in religious knowledge. The subjects of the examination are divided into two groups—four compulsory and seven optional—of which two must be taken. The compulsory subjects include a general knowledge of the contents of the narrative portions of the Old and New Testaments and the circumstances under which the books were composed, with the general features of the teaching of selected books. The optional subjects are given below.

The regulations may be had from the Registrar of the University Extension Board, to be addressed at the University of London, South Kensington, S.W. There will be found to be particulars as to the taking of the examination in two parts, if desired. It is to consist of six papers, one for each of the four compulsory and two optional subjects. In the O. T. (compulsory) for 1909 the syllabus includes "The several features of the teaching of the books of Amos, Isaiah and Jeremiah," and the special subject for 1909-11 is 1 and 2 Samuel. In the N. T. (compulsory) for 1909 the syllabus includes the general features of the teaching of I. Corinthians, Hebrews, I. John, and James; and the special subject for 1909-11 is "The Times, Life, and Teaching of Christ."

The seven optional subjects are as follows:—

(1) *Greek Testament.* Specified portions of the New Testament: Introduction, Translation, Exegesis, and Grammar. For 1909-11: The Gospel according to St. Mark; the Epistle of Paul the Apostle to the Philippians.

(2) *A Period of Church History.* For 1909-11: History of the Christian Church to A.D. 312.

(3) *History of Christian Doctrine.* For 1909-11: The Doctrine of the Person of Christ to A.D. 451.

(4) *History of Christian Worship.* For 1909-11: The History and Contents of the Book of Common Prayer.

(5) *Christian Ethics.* The Ethical Ideas—The Highest Good—Duty—Virtues; Social Teaching of the New Testament; Moral and Social Progress in Christendom.

(6) *Philosophy of Religion.* Nature and Grounds of Religious Belief; the Idea of God; God and the World: Creation, Evolution, Providence; Personality of Man; Immortality; Problem of Evil, Suffering, Sin; Reason and Revelation.

(7) *Comparative Study of Religions.* Nature of Religion and its Early Forms. A general knowledge of the principal Historical Religions; Selected Religion or Religions. For 1909-11: Brahmanism, Buddhism, and Hinduism.

The examination is to be held once a year in January, at the same time and at the same centres as the matriculation examination of the University. The first examination is to be next January. There is a fee of £2, and application forms must

be procured from the Registrar on or before Nov. 25, to be returned, with the fee, by December 1. Candidates must have completed their twentieth year.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### "BARLEYCROFTS."

SIR,—Will you kindly allow me to call the attention of your readers to our Girls' Convalescent Home. After a very busy and happy summer season there is now the prospect of a quiet time. We shall however keep the home open all the year, and any one in need of rest and quiet will find it a great boon. The home is situated at Great Hucklow, in the high dry air of the High Peak. Usually the weather is open up to Christmas, and fogs are unknown there. The house is substantially built to keep out wind and weather, comfortably furnished, and well provided with books and games to fill up the long evenings. It is open to any elder girls or lady teachers from our own or other Sunday schools, and also to any other ladies seeking rest and quiet. The charge is ten shillings and sixpence per week, and this includes free conveyance in our own carriage between Millers Dale Station and the home.—I am, yours truly,

CHARLES PEACH,

68, Richmond-grove, Manchester. Hon. Sec.

### HEGELIANISM AND MORALITY.

SIR,—Will you allow me to express my hearty gratitude for one more proof of Professor Upton's unfailing kindness and courtesy in so promptly and fully acceding to my request that he would give his views on the suggested abandonment of words like "choice" and "alternative" as technical expressions? I will try to profit by the statement he has made. Even if I were able to make any tolerable reply, which is out of the question, I could not attempt it at present because I am "with the van" for this week. But may I apologise for having expressed myself so obscurely as to give our dear Professor Upton the idea that the sentence about the soul having a determined place in a fixed moral order was a statement of my own opinion. I spoke of this as the Determinist view, and I went on to speak of the comparative advantage over this of the Libertarian view, although this advantage was seriously weakened by the Libertarian himself, and half his victory snatched from him; and this weakening resulted from a groundless fear of compromising the distinctness of the soul's personal and independent initiative. The truth seemed to me to be with the Libertarian, who, however, stated this truth in such a way, and by means of such phrases, as to lay himself open to the Determinist attack. Both the Libertarian and the Determinist appeared to me to have valuable truths to conserve, and I thought that the Libertarian might make his position impregnable if he would take over the truth that is in Determinism. Unfortunately, however, it

seemed as if the Libertarian had weakened his case from the beginning by accepting the Determinist conditions of battle, which amounted to this, that the only sort of causation that could come into question as between God and the soul is efficient causation. The Determinist asserts such causation and the Libertarian denies it; and both these positions seemed to me to be irrelevant to the matter, for it is with another kind of causation that we have to do, viz., final causation. But in so far as the real inwardness of the two positions is concerned, the Libertarian seems to me to get nearer to the heart of the matter; any man who tried Determinism with the van would discover his mistake in five minutes. Again, so far as I understand the matter, I am not a Hegelian, as my papers on Mr. Campbell and Dr. K. C. Anderson last year showed, although there is much that we have to learn from Hegel; and I should like to say how much I have been helped by such mediating teachers as Professor Pringle-Pattison and Dr. Mellone, who has a chapter in his book of philosophical essays that contains a passage on the Free Will question as illuminating as words can be on such a difficult subject. But I am sure Professor Upton will not consider that I regard this as in any sense a reply worthy of his kindness; and once more I beg to thank him most heartily.

W. WHITAKER.

### LONDON UNITARIAN SWIMMING LEAGUE.

ON Friday, Sept. 11, the London Unitarian Swimming League held its first gala at the Holborn Baths, and the experiment seemed to be so much enjoyed that it is hoped it will become an annual affair.

Some excellent racing was seen in the finals for both the Durning Lawrence (senior) and the Preston-Pearson (junior, under 16) Challenge Shields. The former was won by Georges Row with 67 points, Bermondsey coming next with 43½, while Essex Church obtained 27¼, the points being for swimming and diving. The Preston-Pearson Shield was won by Essex Church with 74½ points, Unity obtaining 38, and Bermondsey 33½. The diving in both competitions showed great improvement on the form of last year, and was very creditable. The 60 yards handicap, open to members of clubs which entered for the shields, produced some exciting races, the final being won from scratch by W. Walker (Essex Church), G. Romney (Mansford-street, 9 seconds start) being second. The first prize for this race was presented by Mr. John Harrison, president of the British and Foreign Unitarian Association, and the second by Mrs. F. K. Freeston, president of the Women's Social Club.

A splendid display of diving was given by Mr. Ronald P. Jones, president of the League, and Mr. H. E. Pott, British Olympic representative for fancy diving. This diving was an object-lesson to the boys, and was much appreciated by the spectators. These two gentlemen also kindly judged the diving in the competitions.

The League must consider itself very fortunate in that Mr. J. A. Jarvis, of



Leicester, long-distance amateur champion of the world, kindly consented to give an exhibition of swimming. His fancy swimming was a revelation to most people present, his imitation of a porpoise being, perhaps, most appreciated.

About 250 people were present, Mr. Percy Preston, president of the Laymen's Club, being in the chair. At the end of a most enjoyable evening Mrs. Wooding, ex-president of the Women's Social Club, presented the shields, medals and prizes. In a short speech she said that there was one grave mistake in an otherwise enjoyable evening, in that there were no races for ladies, and that next year she should use her influence to try to remedy this defect.

### THE UNITARIAN VAN MISSION

**LONDON DISTRICT.**—(Lay Missioner, Mr. H. K. BROADHEAD).—A useful week's work has been done at Reading, where, as Rev. H. B. Smith says, there was much more interest displayed than at Henley. The missionaries were listened to with a sympathy which increased as the week wore on. On the Thursday, after Mr. Smith's departure, the meeting was conducted by Rev. J. Page Hopps, and on the subsequent evenings the good impression was maintained. The closing meeting was presided over by Mr. Shrubsole, the secretary of the congregation, and many of our own friends were present. Tomorrow the Mission will be at Guildford, and the Van will then return to Slough and Hounslow.

**MIDLAND DISTRICT** (Lay Missioner, Mr. B. TALBOT).—The meetings at Wednesday clashed with the wakes' holidays, and the meetings were smaller than had been hoped for. The audience was, however, of a good type, and it is suggested that the place should be revisited. The missioner, Rev. T. A. Gorton, was assisted by Rev. T. Paxton and Rev. F. A. Homer, who also presided when the van was brought to West Bromwich later in the week, and where Rev. W. G. Topping took charge as missioner. The weather was bad, and the state of the ground such as to interfere with the long standing of the audiences which consequently fluctuated a good deal.

**SOUTH WALES DISTRICT** (Lay Missioner, Mr. A. Barnes).—The Pontypridd meetings suffered to some extent from rain and cold, one meeting being held in instalments between the heavy showers. Rev. A. Golland continued as missioner, and had the assistance of Rev. J. P. Davies, and of Mr. John Lewis in the chair. The next move was to Merthyr Tydfil, which is the centre of a little group of churches, and which has for its leader Mr. Gomar Thomas, the President of the South East Wales Unitarian Society. Rev. W. Whitaker conducted the Mission, and had the assistance of Rev. D. G. Rees, Rev. J. Hathren Davies, and Mr. R. D. Williams.

#### DETAILS OF THE MEETINGS.

**LONDON DISTRICT.**—Reading, September 7 to 13, seven meetings, attendance, 2,075.

**MIDLAND DISTRICT.**—Wednesday, September 7 to 9, three meetings, attendance, 700; West Bromwich, September 10 and 11, two meetings, 225.

**SCOTLAND.**—Denny, September 7 to 11, three meetings, attendance, 1,400.

**SOUTH WALES.**—Pontypridd, September 7 to 9, three meetings, attendance, 1,500; Merthyr Tydfil, September 10 to 13, four meetings, 1,200.

**TOTALS.**—September 7 to 13, 22 meetings, attendance, 7,000; average, 318.

**NOTE.**—The returns for the 12th and 13th from the Midland and Scotch Vans are not included.

THOS. P. SPEDDING.

*Clovercroft, Buckingham-road,  
Heaton Chapel, near Stockport.*

### SCOTTISH VAN.

On Monday, Sept. 7, it rained so hard at Denny that no meeting could be held. On Tuesday it rained all day, but about 7 p.m. the rain stopped, and on that evening I had an audience of about 400. On Wednesday I had 600. On Thursday no meeting could be held; Sangers' Circus was in the Public Park. It was the only attraction. On Friday there were fully 400 people at my meeting. On Saturday, September 12, I had a change. I attended, at special request, a social gathering in the Universalist Church. There were possibly sixty friends present. During the evening I had a gold-mounted umbrella given me; on a gold plate was the following inscription:—"Presented to Rev. E. T. Russell, B.A., by the members of the Universal Church, Stenhousemuir, Sept. 12, 1908." The gentleman who made the presentation spoke very highly of the work of the van in the locality. On Sunday morning I again preached in that church, and had a fine congregation. On Sunday evening I conducted service in the Public Hall, Bonnybridge, and had an attendance of about 470. This is the third service I have had in that hall. I have hired it for Sept. 20 and 27. I take my van to Stirling to-day.

E. T. RUSSELL.

### NEWS FROM THE CHURCHES.

*[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]*

**Birmingham: Old Meeting Church.**—There was a largely attended meeting of the members of the congregation, the Guild of Kindness, Sunday-school, and other institutions connected with the Old Meeting Church, on Friday evening, Sept. 11, when the Rev. C. M. Wright, M.A., was presented, on the termination of his engagement as assistant minister, with a clock, a purse of gold, and several pictures. The chair was taken by the Senior Warden, Mr. H. O. Jeff. Lieut.-General Phelps, in making the presentation on behalf of the congregation, referred to the excellent work done by Mr. Wright among the young people of the church, and said that during the three years of his ministry he had endeared himself to all. It was with very great regret that the congregation bade him farewell, but they wished him every success in his new work, and hoped that his career at Sale would be one of the highest usefulness. The Rev. Joseph Wood expressed his thankfulness to Mr. Wright for the efficient and faithful services he had rendered, and said that his absolute sincerity, sympathy, and cheerfulness had gained for him many friends. During the evening a welcome was given to the Rev. A. H. Biggs, M.A., who has recently joined the ministry, and commences work as Mr. Wood's assistant.

**Blackfriars Mission and Stamford-street Chapel.**—An interesting gathering of the parents of the Sunday scholars was held on Monday,

Sept. 14, when about 60 parents and friends attended, and a pleasant social evening was spent. Rev. J. C. Ballantyne gave an address welcoming the parents to the opening social of the season, and extending a warm invitation to their children to attend the morning service for young people which he had instituted, and which was specially adapted to their needs. Musical items were rendered by Mr. and Mrs. Ballantyne, Mr. W. H. Ballantyne, Mr. E. Turner and Mr. H. H. Quarmby, and recitations by Miss Emily Poulter and Mr. Walter Long, whilst a gramophone, kindly lent by Mr. Daly, greatly added to the pleasure of the evening. The arrangements were ably carried out by Miss Francis and Mr. Turner.

**Guildford.**—Visitors were present on Sunday from Essex Church and Folkestone. Much satisfaction was expressed at improved appearance of church interior. Following harvest services on Sunday next a social will be held on Monday evening to welcome Mr. Broadhead, van missioner. The van will stay in Guildford four days, and Mr. George Ward and the choir will assist the missioner at meetings.

**Wakefield.**—Referring to the resignation of the Rev. A. Chalmers, of the Westgate Chapel pulpit, announced in last week's INQUIRER, we are asked to state that ministers desiring information on the subject may communicate with Mr. G. Webster, Westgate, Wakefield.

**Whitby.**—Three pictures have been placed on the walls of Flowergate Old Chapel, and were inaugurated last Sunday. Two of them symbolise the decay of old and modern theology. The other represents the efficient persistence of the energy of Nature.

**Wolverhampton.**—On Sept. 13 harvest thanksgiving services were held. The anthems, "The Earth is the Lord's" and "Ye shall dwell in the Land," were finely sung. At night the Rev. J. A. Shaw took for his subject, "Bread enough and to spare." The church was crowded, and the collections were much in advance of previous years.

THE Way and the Life and the Truth have been made plain to the simplest from the very beginning. The truths by which our souls live and are sanctified are few, and are clear to all. About further points, theological uncertainty is not of the slightest direct spiritual consequence for the individual; it may often be more wholesome than certainty. And so to pretend that Christ ought to have and, therefore, must have provided for theological uniformity, is to fly in the face of facts and to misapprehend the scope and meaning of the Gospel as summed up in the words: "Repent, for the Kingdom of Heaven is at hand."—George Tyrrell.

### OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

#### SUNDAY, September 20.

##### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
Bermundsey, Fort-road, 7, Rev. J. HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, W. J. JUPP.  
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 6.30.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. BHIRKA ANANDA METTEYYA.



Iford, The Cleveland Hall, Cleveland Road, 7, Mr. DELTA EVANS.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Rev. F. SUMMERS.  
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
Richmond, Free Church, Ormond-road, 11.15, Mr. H. G. CHANCELLOR. No Evening Service.  
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.  
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Mr. G. J. ALLEN.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. G. CRITCHLEY, B.A.  
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.  
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
BEDFIELD, 2.30 and 6.30.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. GEORGE LANSDOWN.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.  
FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. MAC-LACHLAN, M.A.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.  
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. M. WATKINS.  
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Dr. BIMAL C. GHOSH.  
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30.  
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.  
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. EDGAR THACKERAY, M.A.  
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
SHEFFIELD, Upper Chapel (during alterations Services in Channing Hall, Surrey Street), 11 and 6.30, Rev. C. J. STREET, M.A., LL.B., Harvest.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

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SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW E. SCOTT.  
TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
WEST KIRBY, Tynwald Hall, opposite Station, (side door), 11 and 6.30, Rev. H. W. HAWKES.

### GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse. 11, Rev. GARDNER PRESTON.

### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

### MARRIAGES.

LAWFORD—BOWIE.—On September 15, at Rosslyn-hill Chapel, Hampstead, by the Rev. C. J. Street, M.A., LL.B., and the Rev. W. G. Tarrant, B.A., Herbert Bowring Lawford, of 4, Wexford-road, Wandsworth Common, fourth son of the late George Lawford, of Nightingale-lane, to Clara Copeland Bowie, only daughter of the Rev. W. Copeland Bowie, of 16, Glenmore-road, Hampstead.  
SPEARS—MAGILL.—On September 10, at the Unitarian Chapel, Larne, Robert, younger son of the late Rev. Robert Spears, to Mary (May), second daughter of Samuel Magill, Larne.  
WRIGHT—CHESHIRE.—On September 15, at the Old Meeting Church, Birmingham, by the Rev. Joseph Wood, Rev. Charles Moore Wright, M.A. (Oxon), to Jessie Maud, daughter of Mr. and Mrs. William Cheshire, of Moseley, Birmingham.

### DEATH.

CARTER.—On September 10, at Ausdell, Ernest E. Carter, aged 33 years, beloved husband of Helen L. Carter and fourth son of the late Rev. T. Carter and Mrs. Carter, Castleton Villas, Rochdale.

### Situations. VACANT AND WANTED.

TO PARENTS AND GUARDIANS.  
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